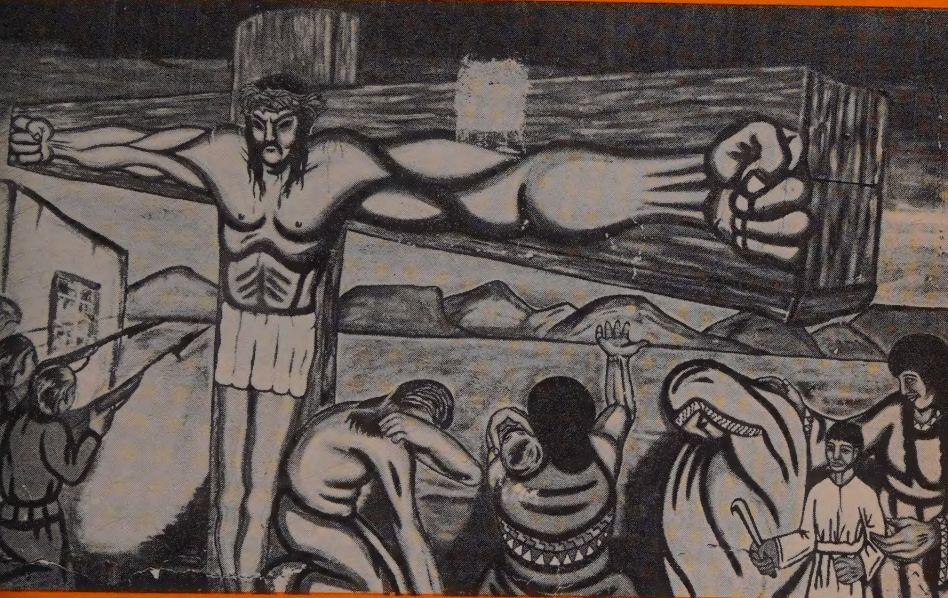


EXCLUSIVE! AN INTERVIEW WITH BILLY GRAHAM
SHOULD GIRLS PLAY ON BOYS' TEAMS?
SANTE FE MURALS PORTRAY A PEOPLE



MARCH 1975

youth

MAGAZINE

Religious Education

EXHIBIT

Pacific School of Religion



I do not recall when I first became conscious of the positive significance of people's religion. I do, however, remember one turning point in the process . . . The moment came just after our rusted Chevy sedan turned out of the main section of town and headed into Santa Fe's barrio . . . Looking out the car window, my eyes were instantly overwhelmed by the mural on the white stucco wall, newly painted there by the people of the barrio when they took the center over. Splashed exuberantly across the whole front of the building, its gleaming pastel colors seemed to say, "This is ours." . . . The mural

was eloquent. The people of the barrio had already told me almost all I needed to know about their hopes and memories before I had even entered the center. The mural was their testimony . . . Its outspoken colors, its saints and heroes told me more than a million words could about the pride, the resiliency and the integrity of an angry, oppressed people. The mural included nearly everything Chicanos feel is important to them in their history. It was a kind of autobiography, a story they live as well as paint.

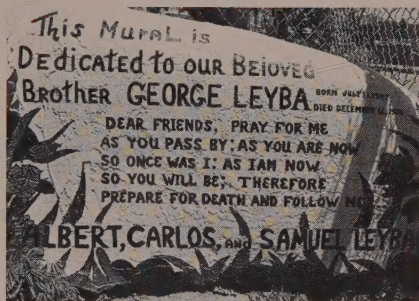
—Harvey Cox, *Seduction of the Spirit*

*Harvey Cox, *Seduction of the Spirit*, © 1977 Simon and Schuster.

LOS ARTES

a story
the people live
as well as paint

Story and Photos
By Bob Fitch



Twenty-three-year-old George Leyba died from an overdose of heroin four years ago. He was the son of a Chicano family of 16 living in Santa Fe. In the months that followed his death, George's brothers, Alberto and Samuel, along with some interested friends, decided to create a monument to George's life. But unlike the Anglo culture which surrounds the Santa Fe barrio in which they live, these men did not choose to carve their testimony in words on marble. Instead, they painted a mural, full of hope and harmony—a harsh contrast to barrio reality—on the wall across the street from the Leyba home. The scene is reminis-

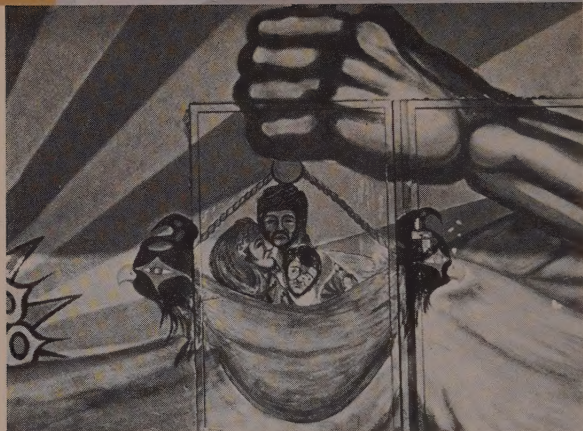
cent of a child's fantasy, with jungle animals co-existing peacefully on a lush plain.

"When my brother died of an overdose," Samuel explained, "people were really uptight in the barrio. Lots of people were uptight because there were eight or ten drug overdoses.

"The jungle scene didn't have much to do with what happened. But we wanted a peaceful setting, because that's what our brother was like. And it motivated us to do more."

The outcome of this motivation became a group of painters known

Bob Fitch is a West Coast photo-journalist who writes often for YOUTH Magazine.



In the midst of a clutter of exclusive art galleries, the walls of a tool shed display a statement of justice and family unity. A white-robed Indian mother holds a scale of justice, and with the other hand breaks a prisoner's chains. The prisoner, whose massive body wraps around the corner of the shed, holds securely aloft in his free hand a basket containing a Chicano family.

THE SANTA FE BARRIO IS STUFFED WITH POOR FAMILIES WHO ONCE LIVED IN THE RURAL SOUTHWEST, THE PROUD INHERITORS OF MEXICAN LAND GRANTS

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Cover photos by Bob Fitch



as Los Artes Guadalupanos de Aztlán, an artistically outspoken core of Chicano men who have found an outlet for their frustrations, feelings, beliefs and hopes on the walls of Santa Fe.

Santa Fe is a bit like Disneyland. Its quaint environment and plush shops attract an enormous tourist trade. But the Spanish Mission architecture, regulated by a historical committee, is the style of foreign conquerors who made slaves of the real natives—North American and Mexican Indians.

Only a few blocks, a short walk, from the quaint plaza and shops, Santa Fe-land ends and the barrio

begins. This is where another reality exists, and this is where the Leyba brothers and their friends grew up.

The Santa Fe barrio is stuffed with poor families who once lived in the rural Southwest, the proud inheritors of Mexican land grants. But in the late 19th century the U.S. claimed sovereignty over the grants and under the supervision of the U.S. Forest Service, timber, grazing and water rights were gradually restricted. Resources for survival restricted, towns shrank, some disappeared, and whole rural families moved to city barrios. The barrios' lack of jobs, health care,



In the hallway of a nearby high school, a graphic anti-war mural shows a death figure, skeleton in military fatigues, clutching a grenade as it spreads carnage on a battlefield littered with war machines, dying, dead and mutilated bodies.

housing, food and political power is made worse by the abundance of dope, violence, poverty and police harassment.

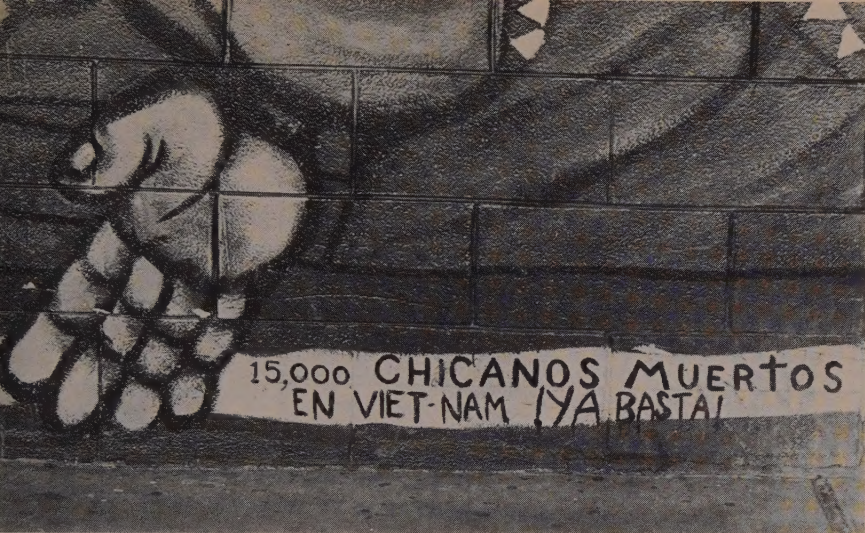
No member of Los Artes has had his life left untouched by these forces. Samuel is the only one who has not been to prison, several have been on drugs. It is no wonder that the Leyba brothers and their friends identify themselves with a radical cultural heritage.

The men call themselves Chicano, rejecting the hyphenated existence implied in the titles "Mexican-American" and "Spanish-American." The nation they claim is Aztlan, the mythical

homeland of the Aztecs. For an increasing number of Chicano radicals, Aztlan is, however, a very real and contemporary Chicano nation of the Southwest. The heroes and deities of this world are Aztec, Mexican and Latin American Third World.

In the months after George's death, the skills, heritage and experience of all these men synthesized in the murals they were painting. What they had been, what they were, what they wanted became the content and color of the murals.

Others became interested. By October 1971, ten months after



AFTER GEORGE'S DEATH, THE SKILLS, HERITAGE, AND EXPERIENCE OF THESE MEN SYNTHESIZED IN THE MURALS THEY WERE PAINTING

their first efforts, a Santa Fe-based drug rehabilitation program, El Vicio, assisted them in obtaining a \$3580 grant for a six-week demonstration project. The "demonstration" was successful—five major murals were painted. OEO soon after awarded a \$1550 supplemental grant so the group could "develop its autonomous existence."

Additional grants and private commissions have enabled the work to continue. Each worker receives \$250 a month salary. There is a budget for office, phone, utilities, a growing art library, apprentice stipends and art sup-

plies. What had at first been instinctive actions became more carefully stated purposes:

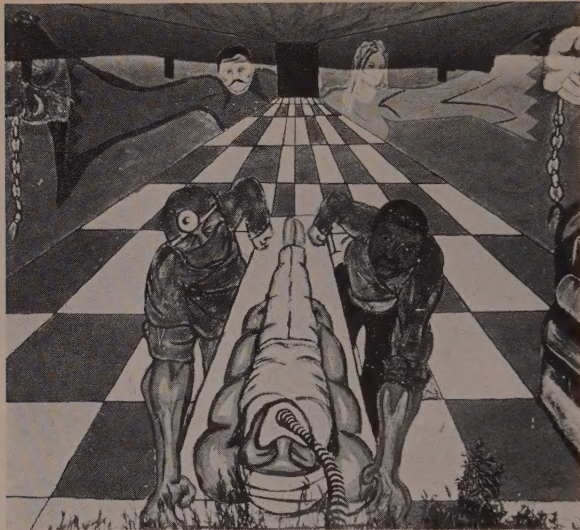
- Further opportunity for creative expression by talented barrio residents . . . especially in the form of publicly accessible murals.

- Supportive technical training . . . to include capabilities in fresco, decorative tile, graphics, as well as broader exposure to the traditions of Spain, Mexico, and New Mexico.

- Apprentice capacity with stipends.

- Explore and define extent of artistic talent in the barrio.

- Promote community aware-



On the front of a barrier medical clinic, a winged Indian maiden, illuminated by a radiating sun, watches over two medics—black and brown—wheeling a patient through a modern, sterile, machine-dominated medical facility. Above the men a Chicano and an Anglo display in outstretched arms the familiar broken chains.

“FOR ME, THE WORLD DEPICTED IN THE MURALS IS HONEST. IT IS CRUEL—HUNGER, MURDER, BIGOTRY, INJUSTICE—BUT THESE CRUELITIES DO EXIST.”

ness of Chicano art forms.

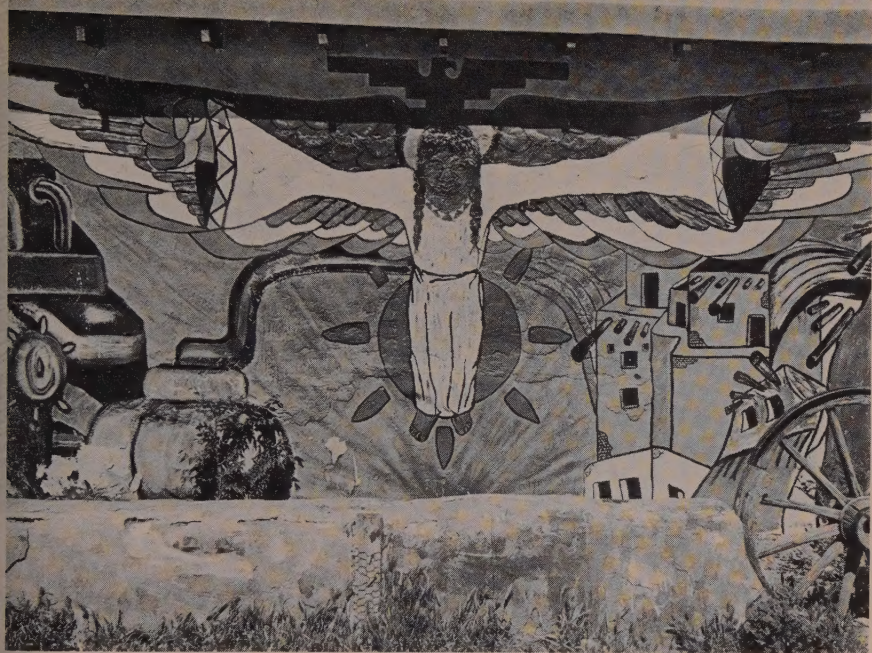
- Create art works of intrinsic value for the entire community.
- Encourage the growth of economic base for artists.
- Enable some travel to assist groups in similar efforts.

Although the Leyba brothers and their friends have produced an impressive array of murals, they themselves have no formal art training. What they do have is a natural artistic talent—even as children they made sketches and drawings of what they saw and experienced. Their family is a close one, and their instinctive relating is exhibited in the paint-

ing process, where each work interchangably on any part of the mural, or when they collectively conceive a mural from the bare of ideas or sketches.

Now, the painting process has become an education—both for young artists in the community and for the world at large. Samuel explained that one large mural depicting Christ's crucifixion on a warehouse wall began as a summer project of Los Artes, working with about 20 kids to “teach them a little about color, mixing, and design.”

“Art education” understates the consequences of that summer



project. Totally unrelated to any church work, the project had certainly exposed kids to more serious religious issues than they would have encountered in the standard Daily Vacation Bible School. And the mural exposed the community to those issues.

"At first we painted the figures who are shooting Jesus with clerical collars and dressed in black," Samuel stated. "Then we painted them over, dressed in military fatigues. We figured it was more than we wanted to say. Still, it's the same to us. We didn't think the church was doing anything for the people . . . it was pacifying them!"

Samuel continued to explain the mural: "Some Chicanos are breaking out of the jail, running to the aid of Jesus on the cross. Women and children are weeping, crying over the execution of Jesus. Christ's expression . . . he's mad . . . he's not pacifying, saying 'forgive them' . . . that's not his trip on this mural . . . he's mad, saying, 'no, not for me, for the two thousandth time!' . . . We weren't into that."

As Samuel tells it, "A lot of people were dissatisfied with the mural because of the strong comment on Jesus Christ and the church. But we did it anyway, and



On a major highway, a garage wall startles the passerby. Almost every figure has a clenched fist flying in the air. A construction worker, students, a family, a white-robed spirit touch and unite in a visual "Viva la Raza." On the front wall center, a giant god-like Aztec Indian embraces a Chicano family.

it's still there."

Strength and presence have been part of each of the Los Artes murals. And while Los Artes have grown and organized, they seem to have achieved and are maintaining their original objectives. At the end of my conversation with Samuel, he told me that "public murals have been and always are our first thought—public social comment.

"We wanted something that everybody could see, not just one person who had the money to buy it and hang it in their house. We wanted to get out to the whole town, white or Chicano; we want-

ed everybody to see it so everybody could know what we were feeling.

A growing stack of press clippings is evidence that Los Artes got the word out, to the town, to the state, and even to some degree to the nation.

My principal experience of the murals was subjective. For me the murals evoked a *loss* of words and ideas. For me they evoked a *eruption* of passion and feeling.

The huge splashes of brilliant earth/sky/fire colors are not the style of my more subtle Anglo-European artistic ancestors, but with accurate intensity the colo-



**"WE WANTED THE WHOLE TOWN, WHITE AND CHICANO,
TO SEE IT SO THAT EVERYBODY COULD KNOW
WHAT WE WERE FEELING."**

on the murals shout my anger at a society and people whose principal objective is to want, compete, win, and take.

For me the world depicted in the murals is not the public relations, popular media vision I have longed for a lifetime—incorruptible politicians, holy wars, economic prosperity, democracy for all, white supremacy, male superiority, manifest destiny, all is well. Rather, for me the world depicted in the murals is honest. It is cruel—hunger, murder, injustice, betrayal, imprisonment, war, bigotry—but these cruelties do exist. And

it is beautiful—family tenderness, working together, exposing oppression, healing the sick, educating the ignorant—but this beauty is never used for deceit, to disguise reality. Beauty is, instead, a source of assurance, direction, and hope.

The mythic gods are not from my Greek/Roman/Hebrew tradition, nor are the real-life heroes from my heritage in the American aggressive non-violent movement. But the giant figures in the murals, with their massive muscles and magnificent movement are as powerful and as tender as I want to be.

□



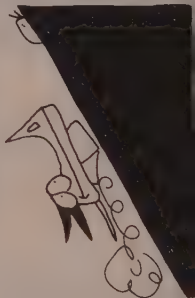
MARCHING IN

a collection of transparencies by Doug Brunner

i'm not happy
with spring being in march . . .



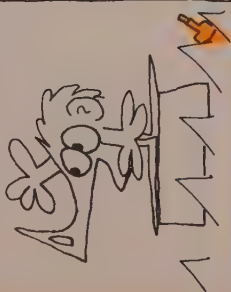
there are no signs



maybe they decided not
to renew this year . . .



earth day '75



i'll pick up some
of this debris



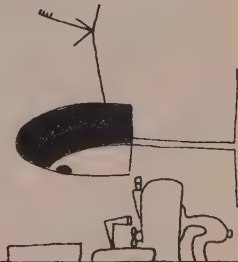
and make the ocean
a cleaner place . . .



to dump in



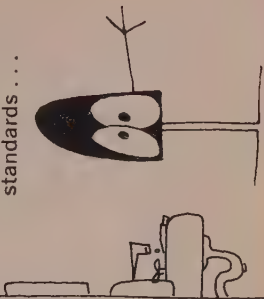
i brush after every meal . . .



gargle and chew mints . . .



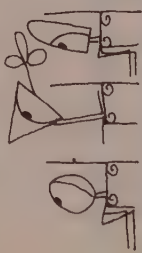
i should pass the
environmental
protection agency
standards . . .



i believe the news media
is the most important part
of a free society ...



what about the
rumors of your
having a
secret fund?



second only to the right of privacy



take anything but my life ?



it's worth
nothing
to you



but to me
it has sentimental value ...



the seniors are
getting nervous
about graduating



they don't
understand what's
waiting out there



i do



that's why
i'm back ...



i'm a teacher
because i'm dedicated ...



to having my
summers free ...



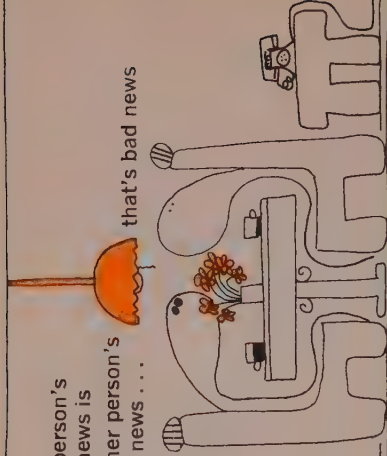
the pen is
mightier than
the sword ...



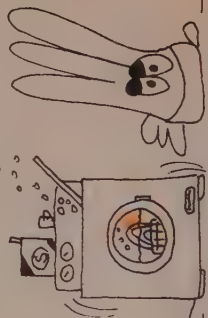
and refillable



one person's
bad news is
another person's
good news ...



it's our compact model
suitable for fitting
into any
hiding place ...



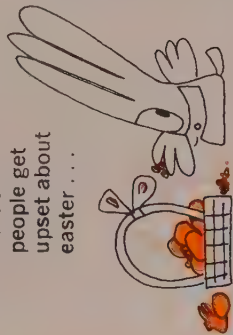
six jelly
beans and a
chocolate
rabbit's foot



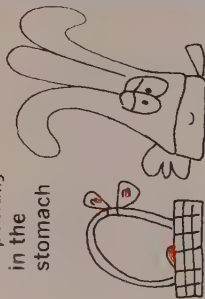
this basket
comes with
two easter
eggs, the
colors being
optional ...



a lot of
people get
upset about
easter...



especially
in the
stomach



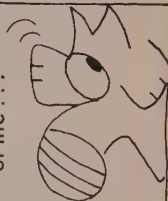
i'm looking for
a sign of spring



something to
celebrate this
special time...



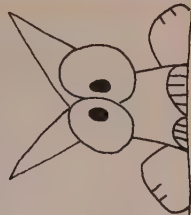
a renewal
of life...



i think
i found it



me



Billy Graham



Byron Knight

A PERSONAL CONVERSATION

Interview by Byron Knight and Herman C. Ahrens, Jr.

No man in Christian history has preached to more people in the world than Billy Graham. Unknown is the number of persons reached by his radio broadcasts, his telecasts, his syndicated newspaper column, his films, his books, and his crusades in every continent.

Although he is probably the best-known Christian leader in the world and frequently voted among "the most admired men," Billy Graham does have his critics. Some have questioned his lack of moral leadership and Christian conscience as the friend of Presi-

dents, but his reply is, "I am a New Testament evangelist, not an Old Testament prophet." His sermons are too simple and appeal to the insecure, say his critics, but his supporters respond that to make a decision of faith takes strength. His hard-sell, image-building approach is more Madison Avenue than Christian free will, yet few question his sincerity and many Christian communicators have long imitated his skilled use of the modern media to spread the "good news." His is a nationalistic or "American religion," say his critics, but he insists he's an "ambassador for God, not America." Reports of his success seem to emphasize big numbers, but his supporters retort that no Christian evangelist has maintained the integrity and popularity that Billy Graham has so well for so long. He's been accused of being "old-fashioned" and out-of-date, but after 25 years his crusades today attract many more people **under** 30 than over 30.

And so we asked our readers what they'd like to ask Billy Graham. And when we sat down to talk with him recently, the following are excerpts from that taped interview.

What attracts youth to your crusades?

Young people have the energy, they're mobile, and they're terribly interested in religion. They may turn it off, or not accept it,

but at least they come to our crusades out of curiosity.

Why are you so popular among so many young people today?

First of all, I am one of the few names they know among Christian leaders, because there are not as many well-known clergy today as there once were. Secondly, I have tried to speak to young people in most of our crusades and I suppose a lot of young people do watch us on television. Both my staff and I are constantly in touch personally with young people to get their questions so that when I'm preaching I can speak to their problems from the pulpit, so that I'm not just preaching what I think personally, but I try to relate a little bit to them.

Thirdly, I think young people respond to anybody who acts his or her own age. They don't want me to cover up the fact that I'm a grandfather, or that I'm getting gray, or anything like that. They want me to be myself. When Eugene McCarthy led what was called the children's crusade in the election campaign of 1968, he acted himself and he didn't try to get up there and be a kid. Young people respect honesty. They are quick to sense hypocrisy and sham. I can see it in my own family. I have five children and

Byron Knight is on the national staff of the General Executive Board of the Presbyterian Church U.S. Mr. Ahrens is editor of YOUTH Magazine.

eight grandchildren and they can very quickly spot anything phony. **What are major faith concerns of youth today?**

The problems, it seems to me, have changed a little bit during my ministry. When I first started out, the problems were primarily intellectual; today young people are wanting to know if their personal experience is genuine. And yet there is also an intellectual framework that they're building their faith into. It's more biblically oriented today than it used to be. Young people are going to the Bible more for answers and that's encouraging.

Topics that shocked people 20 years ago, young people now take for granted. They don't hesitate to talk about anything. The language they use, for example, on the subject of sex, is a very open dialogue. Young people today are more open, more frank, and more honest. That's good.

Do you think your credibility with young people was hurt by your friendship with Richard Nixon?

Not any more so than by my friendship with President Kennedy, or President Johnson, or President Eisenhower. I haven't seen any change at all. I think young people today are more sophisticated, more mature, than to judge a person on the basis of guilt by association. We've passed the Joseph McCarthy era.

You were a defender of Richard



Young people gather around Billy Graham at a rally in Houston.

Nixon during some of his most troubled times. What were your feelings when some of the more damaging revelations came out concerning the Watergate affair?
Disappointment.

Disappointment in the man, in yourself, or what?

I'll leave it at the word "disappointment."

What has made the U.S. ripe for religion?

A number of things, including the oil crisis leading into the worsening economic crisis, the Watergate affair with all of its disillusionment, disappointment, and heartbreak, the growing apathy of youth, and the utter absorption



Over half of the persons attending Billy Graham crusades in recent years are under 30 years of age. Many are curious, but many others are already committed Christians.

"Young people respond to anybody who acts his or her own age. They want me to be myself. They respect honesty. Youth are quick to sense hypocrisy and sham."

with materialism in this country.

I think the whole world right now is waiting for a spiritual leader to come along with moral authority, but none has emerged at the moment.

Is there a possibility that a cult can grow up around the personality of Billy Graham so that people worship you instead of Christ? In this day of electronic communication, this is something we have to face continually. For myself personally, I don't think about it very much now, because I crossed that hurdle many years ago.

When a person becomes well-known through the mass media, it's instant communication. It's

something new we never had in history before. This is one of the problems we're facing now in government. How do you handle the modern means of communication?

So it's a different world for the politician, for the evangelist, or for anybody in the public eye. Through prayer, suffering, pressures, and mistakes, I have been led by God to victory at this point. I pray daily, "Lord, don't let me get in the way of the gospel of Christ. I must decrease and he must increase."

I have tried to keep everything we do within the church. We do not allow organizations to spring up in my name after our crusade

has left town. We don't allow the choirs, or the ushers, or similar groups to exist after we leave, except prayer groups that may be formed in a small area but not in my name.

Many people have thought that maybe I am trying to build up an organization or a following to go into politics, but if I were elected I would never serve. I've been offered jobs by two Presidents—very important positions—and I looked them both right in the eyes and told them, "God has called me to preach and I consider my calling the highest calling in the world—to be a preacher of the gospel."

Where do you feel you have been most misunderstood?

I think probably in the area of social concern and political involvement.

The greatest criticism of me would naturally come from certain elements of the religious press where, because they would understand what I'm doing more clearly, they would be able to penetrate much better and they would be critical from their own perspective.

I remember Reinhold Niebuhr—the theologian—used to criticize me a great deal because he felt I didn't have enough social concern or political involvement. He helped form the Liberal Party in New York and he felt that I ought to get involved in politics. Reinhold Niebuhr helped me. I

used to study his criticism very carefully because I knew it came from somebody who really cared and who was really concerned.

During the civil rights movement, there were certain people who thought I ought to march and demonstrate. Martin Luther King was one of my great friends. We spent two weeks together in Brazil. I brought him to New York before he was really well-known and had him on the platform of our crusade at Madison Square Garden, because I admired what he was doing even in the middle 50's, but I received a tremendous amount of criticism for it. But Martin Luther King understood that I was holding integrated demonstrations in stadiums. He said in Brazil publicly that if it had not been for the ministry of Billy Graham his work would have been more difficult in the South, because we held these integrated crusades all over the South at a time when it was very difficult.

I think in some areas I have been criticized without people knowing the full facts.

What is the evidence that there is a rising awareness of the spirit in the world?

A tremendous interest in religion per se. For example, let's take Christianity. In 1945, at the end of World War II, there were estimated to be 20 million Christians in Africa, today it is about 75 million, and by 2000 it is esti-

"I've been offered jobs by two Presidents and I looked them both right in the eyes and told them, 'God has called me to preach the gospel'."

mated at the present rate of growth to be 300 million. The church in Korea today is growing four times faster than the population. In Brazil the number of practicing Protestants (or "evangelicals" as they're called there) has now passed that of practicing Roman Catholics. There are 63,000 Protestant clergy in Brazil and only 13,000 Catholic priests in Brazil. This interest is all over the world. In Burma, in Indonesia, in the Philippines, in Hong Kong, wherever you go there is tremendous religious interest. The interest is very high in Eastern Europe at the moment, because the Baptists in Romania have quadrupled in ten years in spite of the difficulties.

The move among Christians in the Third World is toward evangelicalism and the Third World is being heard. And they're much more orthodox in their theology than we are. That's where the action is now.

In some countries where there has been a growth of evangelicals, there is criticism—like in Korea—that the evangelicals seem to be supporting what some people feel is an oppressive government, while some Roman Catholics and

other fellow Christians are being persecuted for protesting what they feel is a dictatorship in Korea. How do you feel about this?

This situation would be true of the evangelicals in the Soviet Union, too. All over the world people are involved in all kinds of governments, but if you go to any country and try to tell them how they should run their government, it is a very difficult thing. Despite their beliefs, these Christian people have to live with the situation where they are. What about Christians in some of the Arab countries, in Eastern Europe, or in India, where the Christians are such a small minority? I was in Korea and held a crusade there. At least there is no lack of freedom in preaching the gospel in Korea.

But there does seem to be a suppression of people who are critical of the government in Korea.

But that's true in lots of places. I don't know many countries in the world where people are totally free anymore.

Does the Bible tell us how we can critique different political systems even though we might not identify Christianity with any one of them?

There are many questions, politically, it seems to me, that Christians can be equally divided on. You find Christians on either side of such questions as Vietnam and busing. I'm totally for integration, but I know many people for integration who are opposed to the busing. And I know good Christians on both sides of the issue.

In all controversial issues, there are going to be times when there's no clear-cut decision—is it moral, is it immoral, is it a gray area, or what is it? There are going to be divisions of thought. And I think we must stay united on the main issues of the gospel and remember that on the peripheral areas we're going to have a great deal of disunity.

How does the Bible give us clues to everyday life?

All the answers are found in the nine fruits of the Spirit that the Apostle Paul mentions in Galatians. And if one were living the kind of life that produces "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control," this is the clue to successful living. And I think these fruits are produced by the Holy Spirit. We cannot just manufacture them ourselves; they're beyond us, they're elusive, but when we totally submit to the work of the Holy Spirit in our lives, the Holy Spirit supernaturally produces these fruits and this is the secret, it seems to me, of

living the Christian life in which I myself become crucified with Christ.

Can religion and life be separated?

The Bible teaches that Christianity does mix with everyday life and with all of the problems we face today. I think it would be a great mistake if we withdrew into separate communes and monasteries as they did in the Middle Ages. The Bible teaches involvement. We are to go into the world as Christians letting our light shine, being salt and light to the community in which we live, work, and minister. We are supposed to get really deeply involved.

In the light of the gospel, what would you have to say to young people about what seems to be a political apathy among them?

I think what we have to do is to give young people a world vision. Everywhere we hear of starvation in the world. I think it would have an impact, if young people could realize that they not only have a responsibility in their own country but in the world, that we are one human race, that the United States is just one little slice in that human race, and that, therefore, we have a responsibility to all of these people.

Do you consider the teachings of Mohammed or Buddha as being part of the word of God or truth?

That part of Buddhism or that part of Islam that is truth is truth no matter where it's found. Truth is



Opening the International Congress on World Evangelization in Lausanne, Switzerland, last summer was a speech by Dr. Graham. A historic evangelical "covenant" grew out of this meeting.

"The move among Christians in the Third World is toward evangelicalism and it's being heard. They're much more orthodox than we are. That's where the action is now."

truth. Jesus said, "I am the truth," and I believe he is the embodiment of all truth. And certainly Mohammed and Buddha had some truth in their teaching. But it's interesting that Buddha said at the end of his life, "I'm still searching for truth." Whereas Jesus said, "I am the truth."

There is a growing emphasis on the Holy Spirit and charismatic renewal within the traditional mainline churches. Do you feel this is a visitation from God?

I do. I think it's brought some fresh air to a lot of churches, because some churches, particularly mainline churches, have bent over backwards against any sort of experience. The charismatic movement has more or less brought experience back in, perhaps sometimes to an extreme.

My caution about charismatics would be very similar to the Apostle Paul's in his letter to the church at Corinth—that any gift can be misused. And so there is the possibility that a great deal of the charismatics can be counterfeit, as any other gift. The gift of evangelism can be counterfeit, because false prophets always get involved in anything the Lord is doing. But, along with the Satanic counterfeit, there is the genuine and the real.

I believe as we approach the climax of history—and whether we're approaching that point in time or not, I don't know, but I

would think that the signs would indicate it, not the end of the world, but the climax of history—I think two things are going to take place: I think evil is going to get worse and good is going to get better and there is going to be a mighty work of the Holy Spirit throughout the world and a great emphasis on the Holy Spirit.

Some conservatives have criticized you for straying from the strictly fundamentalist teaching of the Bible.

I let my preaching stand on its own merit. Of course, I believe and preach the historic, orthodox Christian faith—the gospel of Jesus Christ. I do not stray from the Scriptures; I may stray from some people's interpretation of how we ought to live and go forth. I believe in working with people of various groups who believe the gospel and with people who may hold different political and sociological views than I may hold.

How would you compare evangelism and social responsibility?

Evangelism and social responsibility are not the same but they are equally important. That's what Lausanne was trying to clear up.

The Lausanne Covenant that was written by delegates to the International Congress on World Evangelization gave a tremendous balance to the gospel for the churches to follow. It's going to be a historic document that will bring back those Christians who

"The more we've gotten sex into the open and have more freedom, the less fulfillment there's been in sex and many people are getting disillusioned."

swung too far in either direction, because it stands four-square for the authority and power of the Scriptures, for the atoning work of Christ on the cross, for the bodily resurrection of Christ, for the personal return of Christ, but at the same time it recognizes that we have a Christian responsibility in the social areas.

Out of Lausanne is coming a world-wide fellowship of evangelicals, but very definitely to stay within the church and to stay within such organizations as the World Council of Churches and the World Evangelical Fellowship, and not set up a separate structure. Evangelicals want to make their voice felt within the church, not to pull out.

Are converts at your crusades encouraged to go to evangelical churches?

We say a church where Christ is proclaimed, but, of course, it would be impossible for us to give every church a theological examination. We believe the Holy Spirit is the great follow-up agent. The night that I came to Christ at the age of 16, nobody even handed me a gospel of John or gave me a card to sign. But that night I believe I received Christ as my savior.

What kind of daily discipline do you follow to nourish your daily life?

First of all, I have felt that prayer is without ceasing, as the Apostle Paul said. My subconscious is always seemingly praying, "Lord, help me do this, help me do that," and so you get used to fellowshipping with the Lord as you do with a friend. At night when I wake and can't sleep, I'll talk with the Lord about various problems or praying that he would give me the right messages for an upcoming crusade.

Then when I get up in the morning, I read five Psalms (which teaches me how to get along with God), which takes me through the book of Psalms every month, a devotional, worship, and then one chapter of Proverbs (which teaches me how to get along with my fellow humans), which takes me through the book of Proverbs every month. Then I have a Bible study that I try to maintain. I'm studying the book of Mark at the present time. Then I also have a Bible reading program, in which I'm trying to read through the Bible twice a year. In addition, I'm studying an old book on theology at the moment.

If a young person does not have a spiritual experience they can point to, does that mean that they're not somehow quite in tune yet?

Not at all, because I believe that we're not to base our faith on experience alone. We're to base it on the Word of God also. The two work together.

There are those who feel that there is no one time when they have been saved.

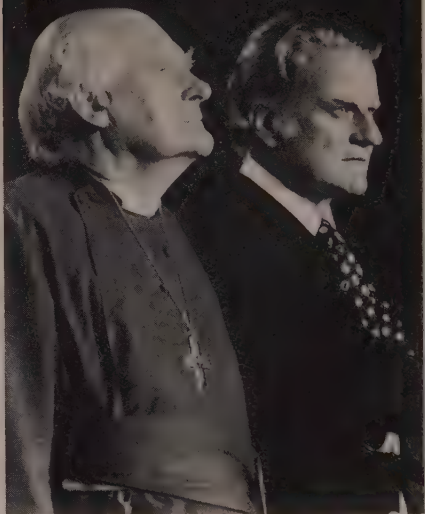
My wife is one of those.

You support this feeling?

I certainly do. Many people cannot point to the day nor the hour that they've made their commitment to Christ. They've always loved him. They almost grew up with Christ. And I feel that I'm very fortunate that I can remember. Maybe God saw that I needed that experience to strengthen my faith in years to come, that I needed that moment I could point to when I could say "Yes, this is where I met Christ."

Do you ever have moments of doubt?

No! Years ago I had some moments of doubt until I settled it by faith. I soon came to realize that I could not prove the Bible, I couldn't even prove the existence of God, and I settled it completely by faith. I said, "Lord, I take this Bible as your Word by faith. I accept your existence by faith. All the evidence points to the fact that you are. But my final step had to be by faith. Now that was

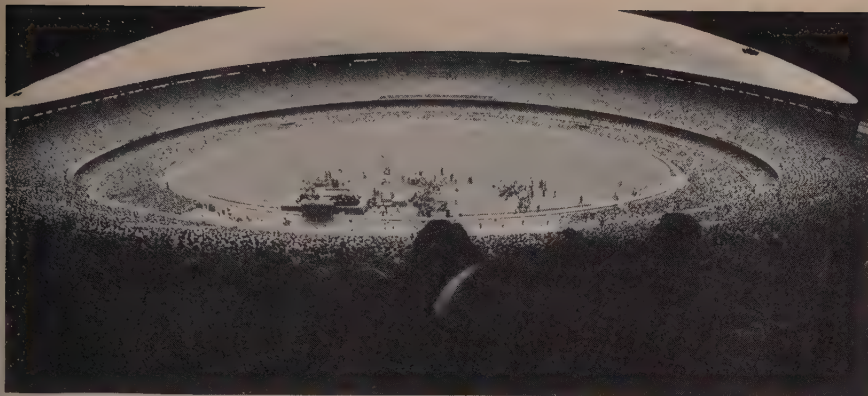


In Brazil, Archbishop Michael Ramsey of Canterbury, Anglican prelate, said, "All Christians are called to proclaim the gospel of Jesus Christ."

after I had accepted Christ. I think many times our doubts and our reasoning through to our faith come after we have made our commitment.

I've seen young people within the church who panic after they have made such a commitment. They engage in an extreme wrestling with their faith and then panic when the answers don't come quickly and they throw it all out the window.

That's right. That is especially true in this day when there are so many different groups that are getting quick commitments, including our work. This is one of the things we have to be very



The world's largest stadium—Maracana—in Rio de Janeiro was the site of a five-day crusade in October that attracted 225,000 persons at the closing service, with 25,000 listening outside.

“Many people cannot point to the day nor the hour that they’ve made their commitment to Christ. They’ve always loved him. They almost grew up with Christ.”

careful about. Every night at the end of my sermon, I try to lay down the cost of discipleship and what it means. A person cannot know it all at that time.

I remember some years ago when I was invited to Princeton Seminary along with other churchmen and theologians. During our discussions someone asked Dr. John Bennett, “How much does a person have to know before he comes to Christ?” And Bennett thought for two or three minutes and then just uttered one word: “Nothing!”

In other words, the commitment is just Christ and then after you walk through that one narrow

door, there’s a whole world of discipleship and responsibility that one finds, whether it be the way you give your money to the church, or the way you become involved in social concerns, or the way you treat other people. I don’t think when a person comes to Christ they can possibly know all of that. They can know some of it; they can know it’s going to be costly; they know there is a cross to bear; they know there is a denial of self; but I think this is very difficult to spell out in detail at that time. When Peter preached that sermon at Pentecost, it was a straight gospel sermon. The people felt pricked in their hearts and con-

vinced and that day 3000 were added to the church. But he didn't outline the whole realm of Christian theology and social responsibility on that one day.

What are some critical needs to which Christians ought to be responding today?

We ought to be going to the root of our problems which is a disease called sin. It's greed, hatred, lust, and things like that that are the root causes of our problems, because oppression is world-wide wherever powers or authorities exist, whether right-wing or left-wing. Social injustice is the world over.

Many of the structures in our society need to be changed and renovated. Events of the past few years have brought this home to many people who would have rejected the idea even a few short years ago. The church used to be responsible for the social needs of the people, but the needs have become so great that only the government is big enough to really meet these needs. And only collective action can get the government to do something.

In the area of morality, especially in sexuality, there is a lot of experimenting and change going on. Do you think this is a major trend or simply a minor rumbling?

I think it is a major rumbling and it is the fruit of some wrong teaching in our society, in our schools, and even in some of our

churches. Freud and his followers put a wrong emphasis on sex, but the church also put a wrong emphasis on sex—they suppressed sex, suppressed talking about it, and made it somewhat dirty—something to be hidden. And our generation has brought it out into the open, but the more we've gotten it into the open and the more we have had freedom of sexual relationships, the less fulfillment there's been in sex and many people are getting disillusioned. They realize there must be something more in life than just sexual excitement and fulfillment. I was in Sweden not long ago and one of the pastors there said, "We're filled up to here with sex. The young people are searching for something else now."

And, of course, the Bible has very clear teachings, in my judgment, that fornication and adultery are wrong, they're sins in the sight of God and they cannot possibly bring the fulfillment, joy and happiness that so many people think that sex is going to bring. It brings its own disillusionment, its own guilt, its own dissatisfaction, its own broken relationships, its own diseases. "Whatsoever a man soweth that shall he also reap."

Is this caused by a lack of understanding of what real love is?

Definitely! As you well know, there were four words used for love in Greek. When the writers of the New Testament wanted to get a

word to describe God's love, they had to invent a new word for love, **agape**. That's divine love, beyond eros and philia and beyond the other kinds of love that are used in the Greek language.

To me, marriage is not just a contract, but it's a commitment to each other and to God. There are three involved in every marriage—my wife and me and God. If you have God in the middle of a marriage, there's not much chance of that marriage breaking up.

As a father, what counsel do you have for families where there are young people who are going

through their adolescence?

Basically, by the time young people reach adolescence, they have already had their characters formed. There have been years of instruction. By now it is a time for parents to be sympathetic listeners. Many, if not most, young people have problems, questions, even a certain amount of rebellion at one time or another. Parents must be loving listeners during this period—at the same time recall all of the promises of God so your unsure youngsters can sense your faith and confidence in God for them. □

"If you live a life that produces 'love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control,' this is the clue to successful living."

At their home near Montreat, N.C., Ruth and William F. (Billy) Graham pose for a family portrait. In all, they have five children, eight grandchildren, a daughter-in-law, and three sons-in-law.



My skin is a mask, O God.

My face is beautiful, like a doll,
But I am no toy . . . I am a human being.

My face is pimply, but a deeper beauty
Heals the hurt and is the real me.

My face is black,
But not my heart and soul.

My deeds are a mask, O God.

I talk big to boost my image,
But I still am insecure.

I mimic the crowd which molds my life,
But I wonder what's happening to ME.

I speak pious words,
Yet I doubt.

No matter what I am or what I do,
I am not fully known,
Except by you.

—Herman C. Ahrens, Jr.

NO ONE KNOWS

Wallflower

VS ME



SAFETY IS A HABIT ! DO YOU HAVE IT ?

By Anvernette Hanna

Fourteen-year-old Marytherese Castriovani of South Euclid, Ohio, stands with four five-year-old children at the corner of an intersection in a child-scale playtown. She is pointing at a traffic light just turned green.

"Can we cross the street now?" she asks the group.

"Yes," says one little voice.

Marytherese's big brown eyes sparkle as they widen in mock surprise. "We *can*? Are you sure?"

"Yes, the light is green."

Another voice yells, "No!"

"Why do you say, 'No'?" asks Marytherese.

"We have to look both ways," the child replies.

"Why do we have to?"

"To see if any cars are coming."

"Right!" says the instructor emphatically. Then to the first child "Now you knew that, too, didn't you?" The child nods and smiles.

By this time the traffic light is



Teen-aged instructors form the backbone of the National Safety Town group of teachers.

red, so Marytherese and the children repeat—for the “nth” time—a poem they learned earlier that day: “At the curb, before I cross/I stop my running feet./I look both ways from left and right,/And then I cross the street.” When the light turns green again, Marytherese allows each child to cross the street on his or her own.

Marytherese’s exuberance belies the fact that she has worked all morning to teach her four small

charges how to cross a street safely; her professional teaching methods are impressive for her age. Like thousands of other teenagers across the country, Marytherese is an instructor in a rapidly-growing program called National Safety Town, which teaches safety awareness to pre-school-age children.

“Safety Towns provide play situations for children to help them learn to think on their own from experience before they meet the same ‘real-life’ situations,” says Dorothy Chlad of Solon, Ohio, the 37-year-old director of National Safety Town. “Safety Towns concentrate on early childhood education, because experts agree that habits of a lifetime are established between ages zero and six. It’s hard to say exactly *what* Safety Town is, though, because they vary so greatly from community to community, depending on the commitment and imagination of the people who organize and operate them.”

Dorothy organized her first Safety Town in Bedford, Ohio, in 1964 along the lines of an older program she had heard about, also called Safety Town. The original

Anvernette Hanna is a New York freelancer who was formerly assistant features editor of *Good Housekeeping*.

If you would like to start a Safety Town in your community, write for a set of guidebooks (one free to a community, although there may be a nominal charge in the future) to: National Safety Town Center, Terminal Tower, 30th Floor, Public Square, Cleveland, Ohio 44113.

program was founded by a Mansfield, Ohio, policeman, Frend Boals, in 1937 to instruct children on crossing streets and boarding school buses safely. After one year as director of Bedford's program, Dorothy knew that the old program's scope was much too limited.

"I have a big hang-up about making people understand that I developed a 'new concept' for Safety Town, because many people didn't take the old program seriously. First of all, it wasn't responsive enough to today's safety needs. After all, traffic is just one of many areas, such as drugs, poisons, unsafe toys, safety belts in cars, strangers, even stray dogs, where a young child—or anyone for that matter—may encounter danger. Secondly, I have carefully researched the field of early childhood education to ensure that we are using the most effective methods of teaching. Safety education used to mean memorizing a lot of dull rules, whereas in Safety Town, potentially dangerous situations are acted out so that the children learn while they play.

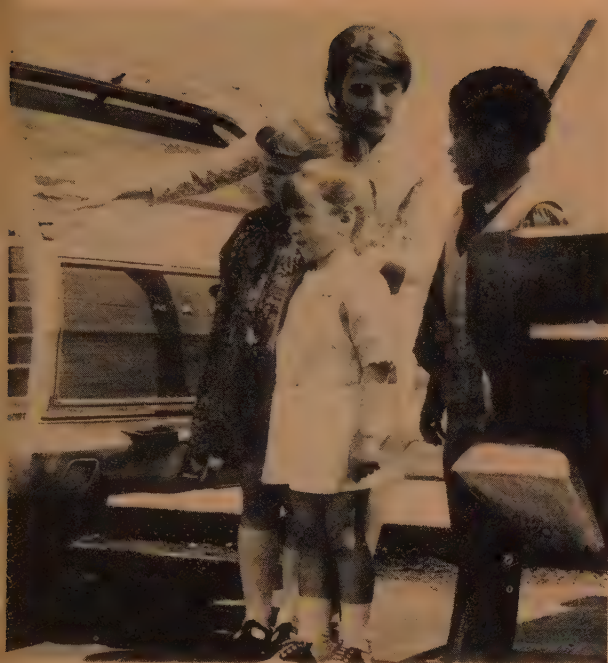
"I believe that education affects change," says Dorothy. "We never educate our people in the basics, like how to eat well, bring up children or be married successfully. Children take 12 years of math and English, and I'm not saying these subjects are not important, but we are expected to learn the essential things by os-

mosis. Child psychology, human relations and, of course, safety education should also be required courses in our schools." How are eating properly and bringing up children related to safety?

"Safety awareness is not just learning a lot of dos and don'ts to the point that you're always afraid of getting hurt or dying. It's an attitude that human life must be protected from various dangers which can take life away or diminish its value. Putting this attitude into practice means developing responsible habits toward yourself and other people. Learning to protect life is basic to everything else, because being alive is prerequisite to eating properly, communicating with other people, choosing a way to make a living—factors which determine the quality of life. Yet many people don't give more thought to safety than an occasional fire drill at school or work. The general public accepts accidents as, ironically, a way of life."

Last year's statistics on accidents involving children under 12 substantiate Dorothy's concern: Over 250,000 poisoned, over 18,000 killed in traffic accidents, 12,000 killed in fires, some 45,000 school bus accidents and nearly 500,000 injuries requiring hospital care from bicycles and toys.

However, recent gains in the area of children's safety indicate a growing attitude of public concern. Dangerous toys, clothes that burn



Under the dedicated directorship of Dorothy Chlad the National Safety Town program has grown from 20 to 120 towns in seven years.

"Safety education used to mean memorizing dull rules, whereas in Safety Town potentially-dangerous situations are acted out so children can learn while they play."

and poor packaging of drugs and poisons have become targets of various consumer groups. The Federal Products Safety Commission established in 1973, to set up standards for many products, has already banned 1500 toys from the market. Then there is the growth of National Safety Town itself from 20 (between 1937 and 1967) to over 120 at present (since Dorothy became national director in 1968).

Safety Towns are usually sponsored by organizations such as Jaycees, Kiwanis, the PTA or Police Athletic League, in conjunction with local Boards of Education. These organizations introduce the concept to the community, hire personnel and form committees to see to the myriads of details involved in setting up the program. A director—teacher, policeman, or qualified member of the community—is chosen by the sponsor to

supervise the program, establish curriculum and—most important—train the instructors.

At training sessions, instructors view films of the previous year's activities, talk over teaching methods and receive training manuals, written for them by Dorothy Chlad from comments and criticisms collected from previous instructors.

"The instructors are the key to Safety Town's success," Dorothy smiles, as she shuffles through a thick, rubber-banded stack of notes, cards and letters from instructors she's worked with around the country. "They assume most of the teaching responsibility, since

they're working directly with the children. The only problems they wouldn't handle are hyperactive children, extreme discipline problems or serious illness, which would be deferred to the supervising adult. Instructors learn to treat each child as an individual with patience, understanding, sincerity and a sense of humor. It's only when we respect other people, after all, that we begin to acquire a sense of responsibility for them."

The instructors learn soon enough that children must be treated this way. "I always thought little kids would be the same—you

"We never educate our people in the basics, like how to eat well, bring up children, or be married successfully—we are expected to learn such essentials by osmosis."





Local policemen often act as special instructors in the Safety Towns.

know, a bunch of five-year-olds," says Dana Hellwig, an instructor at the Cleveland Heights, Ohio, Safety Town, "but they all have different personalities and learning capacities. Some don't need much incentive to learn, while others won't even talk until you tell them how well they're doing."

Antonio Cubas, also an instructor at Cleveland Heights, explains why a sense of humor is necessary. "No one in my group ever agrees on anything, even on where to walk to around Safety Town. So, although I'd like to tell them what to do, we take votes. On good days, three out of four agree, and the

fourth child—like it or not—has to go along."

"Even with all the headaches," says Dorothy, "most instructors return three or four years in a row." Why *do* teens, who could relax or work at paid vacations during the summer, volunteer to teach at Safety Town?

"Safety education is very important," says Dana Hellwig. "When I first started to work here, I found out I really don't have very good safety habits. As a child I wasn't safety conscious; just recently I ran across a street without looking and a car missed me by a foot. It sounds awful to say, but I guess I wouldn't want kids to grow up like me."

Shelley Wilson, who works with Dana and Antonio at Cleveland Heights, believes that while children are learning a lot about safety at Safety Town, they are receiving an even more valuable education in human relations: "We have blacks and whites here and no one is treated differently. The four children I teach came here with typical preconceptions—even at age five. At first the children wouldn't talk to others of different racial backgrounds from their own, but now they get along well. Getting along with people of different races at an early age is good, because you're going to be living together the rest of your lives."

Shelley's observation touches on the one area where Safety Town

has had a highly visible, if somewhat unexpected, impact. "It's rare these days," Dorothy laments, "to pull a whole community together for any project. Social scientists attribute the isolation of the modern family to factors such as increased mobility, the breaking down of institutions, and so on. Yet because Safety Town depends on people involvement, it is highly successful."

People are attracted to the program because there are so many positive aspects: a feeling of being needed, no matter how small the role; a pride in accomplishment; the knowledge that by working together, a community effort can tackle a problem of this size, whereas an individual would be overcome by a sense of futility in the same situation.

The real test of Safety Town's effectiveness, of course, is whether or not it makes children—and adults — more safety conscious. "We have done no study at the present time to see if Safety Towns affect rates of accidental injuries and deaths, but there are positive indications that this would be the case." One indication is the conclusion of an in-depth study of children crossing streets conducted by Dr. Stina Sandels at the University of Stockholm between 1960 and 1967. Dr. Sandels found that children have no concept of traffic patterns until about age ten, but that they can learn to stop at the

curb out of habit, if the routine is practiced often enough.

Policemen and firemen in communities with Safety Towns say they notice a heightened awareness of dangers among children. Bedford Fire Chief Jeffrey Duber sums up the professional's feelings. "Safety Town makes children more aware, and if one child is saved from being hit by a car or dying in a fire, then the program is a success as far as I'm concerned."

The best proof, of course, is talking to graduates of the program. Michael Lovell, nine, of Bedford, attended Safety Town the summer before he entered kindergarten. Without prodding, Michael offered an observation: "Sometimes my mother will drive faster instead of slowing down when she sees an orange light, or sometimes she goes through a stop sign." Michael's mother reluctantly nods agreement. "I tell her it's really bad not to obey the laws, because you can get hurt."

"The great thing about teaching young children about safety," grins Dorothy, "is that parents have to learn right along with them. People over the age of six can become safety conscious, too, by practicing safety habits."

Fire Chief Duber gives an example from the area of fire safety: "We always tell children to get away from a fire and go tell somebody—an older child or adult—about it. But the best training to



"As a child I wasn't safety conscious. Just recently I ran across a street without looking and a car missed me by a foot. I don't want these kids to grow up like me."

teach families how to survive a fire would be to conduct drills at home. Unfortunately, we can't force parents to conduct drills at home. Practicing would be fun for young children and the whole family would be developing a habit that could save their lives."

Dorothy's safety tips for people under and over six fall into three broad categories: (1) Always obey laws, which after all have been made for your protection. (This

includes warnings on labels as well.) (2) Learn to recognize dangerous situations. For example, be aware that a car is a 3000-lb. weapon and treat it as such. (3) Establish safety habits and make them an integral part of your daily life, such as never stepping off a curb without checking the traffic situation first. If you keep attuned, you'll be able to recognize danger when it appears and know how to react out of habit. □

LAST CHANCE



TO ENTER!

This is the last reminder to all you creative people. If you enjoy getting your feelings out through some type of artistic expression—be it drawing, writing, sculpting, photographing, whatever—enter the 1975 Creative Arts Awards. Should your original work become a winning entry, you'll receive \$25, and it will appear in a special issue of YOUTH Magazine. Not a bad way to share your ideas with others! Just follow the simple rules and guidelines below, and be sure we hear from you by May 1.

Creative Writing

Just about anything goes here—poetry, fiction, essays, plays, editorials, humor, satire, true-to-life stories — whatever form you like and feel you're best at.

Art Work

We welcome any type of art work that can be reproduced in YOUTH. This includes paintings, sketches, mosaics, prints, gags or editorial cartoons, story illustrations, graphic designs, or abstract art—any artistic expression of your own ideas or feelings. Because of mailing limitations, art work should not be larger than 12" x 15" nor smaller than 4" x 5".

Photography

Your print (or prints) should be black and white, and no larger than 12" x 15" nor smaller than 4" x 5". You do not have to do your own developing and printing to enter in this category.

Sculpture

If you've done a mobile, paper folding, wood carving or any piece of sculpture which you'd like to submit, send us photographs which best present all the dimensions of your work.

Here are rules and guidelines:

1. You must be between 13 and 19 years of age to enter.
2. Your entry must be your original work. It may be something you've done as a school assignment, for your own enjoyment, or especially for the contest, but it must be your own.
3. You may submit a total of five entries, but please mail them all together, if possible.
4. Identify each entry with the title of the work, the media you are using, your name, age, and address. Place this information in the upper right corner of each writing entry, and on the back of each photograph or piece of art work you send.
5. Submit writing entries on 8½" x 11" sheets of paper. CREATIVE WRITING ENTRIES CANNOT BE RETURNED. So please keep a copy of your work.
6. All entries must be mailed by May 1, 1975.
7. Send your original entries to: CREATIVE ARTS AWARDS, YOUTH Magazine, Room 1203, 1505 Race St., Phila., Pa. 19102. After the judging is completed, all entries other than Creative Writing will be returned.

Is there life after death?

INSIDE THE BIBLE

A series by Frank H. Seilhamer



Art by Robert Davis

What happens to us after we die is a question we all face sometime in our life. The Bible addresses the issue when it deals with such concepts as "eternal life," "resurrection," and "Second Coming."

If you look in the Old Testament, you will find little evidence of a well-developed doctrine of eternal life. In the older Hebraic manuscripts, the basic understanding they had of life after death was that a person could live on by his or her name being carried in the hearts and memories of others who survived that person. In other words, most early Hebrews believed that to **remember the name** of a dead person was tantamount to bringing that person back to life once he or she had died. Some children, particularly males, retained the family name, and since all children could recall their parents in later years, they became vehicles of life-after-death since through their memories you lived on as long as they lived. To have a family, then, meant that you had a good chance at on-going life!

Hence, when God asked Abraham to sacrifice Isaac, his only son, what God was asking Abraham to do was not merely to give up the life of a **boy**, but to give up **his own immortality**—i.e., the prospect of his own life going on through the person of the lad.

But even if an individual didn't have **children** to carry on his name, he could live on by being

memorialized — i.e., "remembered" — by erecting a building or a monument. Absalom, who had no children, took that tack by building himself a pillar that resurrected him in the thoughts of those who would see it. Similarly, kings of Egypt erected colossal statues of themselves and carved their names on them hoping for the same results. Indeed, the **worst** thing that could happen in ancient Israel was that somebody's name be blotted out of the Book of Life. Were that **name** to be eradicated, they would no longer be remembered, and hence would die forever.

Mazda cast a new light. The understanding of life after death did not emerge among the Hebrews in a more developed form until the time of the exile in 598-597 and 587-586 B.C., when they were carried off to Babylon in two deportations. While in Babylon they lived among the Zoroastrians who had a well-developed doctrine of life after death, complete with a physical resurrection. These Persians believed that the God was named Ahura-Mazda (the God of Light, whose name we still preserve in "Mazda" lamps).

At the end of time, said the

This is the fifth in a series of articles on the Bible, based on questions asked by our readers and answered by Dr. Frank H. Seilhamer, President and Professor of Old Testament, Hamma School of Theology, Wittenberg University, Springfield, O.

Zoroastrian faith, following a great battle between the powers of **good** ("the sons of light") and **evil** ("the sons of darkness"), there would be a resurrection when all the dead people would come out of their graves. The **losers** in this great struggle, whom they assumed would be the "sons of darkness," would be cast into a lake of fire to be consumed. The winners, or the "good," whom they were convinced would be the "sons of light," would be taken to a place known as Paradaesos, which was the walled garden that adjoined the palace of the Persian king. Within this garden or enclosure the king had his throne. Only his selected friends — his "chosen ones" — were taken into this garden to gather around the throne with the Lord. Those who were assembled there were to live with the king forever, paying him homage and existing in peace and tranquility with each other.

Paradise and resurrection. When the Hebrews came back from exile, they began to include some of these concepts into their religious affirmations. Life after death included now a place called "paradise," where God would gather the righteous people after a physical resurrection. As one of the Books completed after the exile was to declare: "And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to

shame and everlasting contempt" (Daniel 12:2, RSV). This text is the first clear reference in an undisputed portion of the Old Testament to people being physically resurrected from the dead and going forward from that event to live eternally. Other pre-exilic texts in the Old Testament that supposedly refer to mass resurrections from the dead come from corrupt manuscript sections—that is, texts whose meanings are uncertain because of missing portions or the inclusion of words whose precise definitions we have not established with certainty.

Following the exile, it was the Pharisees among the Jews who accepted this understanding of life after death in a resurrection and developed its implications further. Not all Jews, however, believed that such a resurrection would occur. The Sadducees, for example, denied the reality of the experience (cf. Matthew 22: 23; Mark 12:18; Acts 23:8; I Cor. 15:12). But, because of Pharisaic teaching, which had tremendous influence with the general Jewish populace, the resurrection from the dead, with an attendant final judgment, was a well-founded doctrine long before the time of Jesus. It is significant that Jesus himself **affirmed** this Pharisaic position in his preaching about resurrection and **verified** the truth of it by rising from the grave himself.

Indeed, when Jesus was resur-

rected from the dead on Easter, the possibility for such an event was not presented to the world for the first time. The Jews had already believed in the possibility of resurrection for several hundred years prior to that momentous

“Had Jesus not come back from the grave, Christianity would have dissolved at the point of his death.”

occasion. **Jesus’** rising from the dead confirmed their conviction that the same thing could happen to them, too, when at the end of time **all** people would be called back from the grave, then to be judged by God, with some being gathered into God’s presence and others relegated to isolation.

Is death the end? Within the Christian community today, the meaning of resurrection is much disputed. There are some Christians who do **not** believe in a resurrection of any type. They are convinced that when a person dies, that’s the end of it all, and at best an individual will live on, if he or she “lives on” in **any** way, in the memories which others have in their thoughts or in records.

Other Christians accept a sort

of Greek duality of body and soul in which the **body** dies (it will never be raised) the soul departs and goes with the Creator. Even if they may not vocalize it, these Christians tend to believe that at the **moment of death resurrection occurs**, and at the leaving off of the last breath the soul is with Jesus. Hence they actually believe in the **immortality of the soul**, not the **resurrection of the body**.

They base some of their understanding on the statement made by Jesus to one of the two men who died with him on Calvary. His words, “Truly, I say to you, today you will be with me in paradise” (Luke 23:43), are pivotal for them. But this text is a tough one to interpret. In the original Greek manuscripts there are no such things as commas in the sentence structures. These commas are inserted in English translations to enable us to make sense of the originals. But, depending on where **you** put the **comma** in that line will determine **when** the resurrection occurs. It can be punctuated to understand Jesus saying, “Truly, I say to you, **today** you will be with me in paradise.” Or he can be heard as promising, “Truly, I say to you **today**, you will be with me in paradise.” **When** you enter paradise, if **you** are to enter at all, depends on the placement of a comma.

A third group of Christians con-

tinue to believe in a resurrection of the **physical body**. They interpret the Scriptures and the Apostles Creed to point to the raising of what once was a corpse. They remain convinced that at some point in history those who are asleep in the grave will be awakened. Such a mass resurrection will occur at some great day in the future that will mark the end of the age as we know it.

My own stance is that I believe in a bodily resurrection. I have no personal **proof** that it will occur, because I've never seen a corpse rise. And if one did arise in my presence, there would probably be another funeral—mine! The basis for my faith in my own and your resurrection rests on the conviction that **my Lord** got up from **his** grave!

The Christian Church is proof! I believe that the very existence of the Christian Church is proof that that resurrection did in fact occur. Had Jesus **not** come back from the grave, Christianity would have dissolved at the point of his death. Having taken the leader out of the fellowship and killed him in a public ceremony could have scattered the corps of his followers and ended his "cause." But all 11 disciples who had lived through the death-return cycle were ready to die personally to defend their story of their leader's resurrection in the face of the many people who were there and

saw the corpse on the cross. Ten of the 11 of them, according to well-established tradition, died in that belief, not one of them defecting after the first of the 12 sold out.

St. Paul, who also seemed to be much of a realist, lined out a whole series of resurrection appearances of Jesus: "For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures, and that he appeared to Cephas, then to the 12. Then he appeared to more than 500 brethren at one time, most of whom are still alive, though some have fallen asleep. Then he appeared to James, then to all the apostles. Last of all, as to one untimely born, he appeared also to me" (I Cor. 15:3-8). Hence there were many members of the early church who verified the resurrected appearance of Jesus. That conviction that a dead man had been raised from the grave and the willingness to die for that conviction, accounts for the existence of the Christian Church. I believe.

He is with us. That risen Christ I believe, is still moving around among his people and in his world to this day. It may be a rather unsophisticated belief in the eyes of some, but it's a faith statement

that I hold.

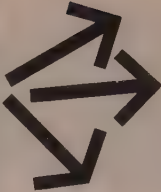
Moreover, the Jesus who came enfleshed to this planet for the first time when he entered the womb of a young woman "and was made man," made a second dramatic entry into our lives on Easter Sunday when he came back from the grave. He has made his presence known to countless people and in many ways since then, and will continue to do so until that final moment in history when he returns to call an end to it all. **His continuing presence** is for me the capstone evidence that the grave was not the final stop for him, nor will it be that for you or for me.

Good will triumph. The conviction that there is life after death leads me to affirm that at some point there will be a final working out of good overcoming evil. The assurance of that conclusion is already apparent in the resurrection of Jesus. But the working out of the specifics of that conclusion has not been accomplished. But of this I am positive, good will win out; God's way will be done; the kingdom **will** come; goodness will prevail. Easter was God's sign that ultimately love and truth do win, even though they seem to get crucified at numerous points in time here and now. In God's good time the values God has revealed and the people God has loved will stand whole and healthy for eternity. □



"Jesus has made his presence known to countless people since his resurrection and will continue to do so."

TOUCH AND GO



A fan writes

I just read the January 1975 issue. The calendar is great. The article, "Friendship Teams Cover Connecticut," reminds me of the heyday of the national youth caravans. And Prof. Brueggemann's article, "How Do We Know a Prophet When We See One," is tops. By the way, we were proud of the three Michigan youth who appeared in your December Creative Arts award issue. Commendations to your staff on what must have involved a tremendous amount of work in judging thousands of entries.

—L. W., Algonac, Mich.

Sharing creatively

Thanks for another outstanding compilation of contributions by readers in your December 1974 Creative Arts issue. One comment, if I may, about the contents of the issue. It seems to me that with 1600 entries, it would be more fair to all to limit items selected for use to one per person no matter how good the selections seem to the editors. This would give us all, both contributors and readers, a better chance for a larger sharing of ideas. I know this would mean a larger section on personal data on the contributors. Perhaps this could be handled by limiting each person to 70 words or less of biography. Thanks again for giving us a new way to aid our personal growth.

—P. B., Freeport, Ill.

Salvation in today's language

Thanks for the excellent article, "Are You Saved?—A Personal Journey" by Gerald Jud, published in the November issue of YOUTH. I think those of us in the more "liberal" Christian tradition need the kind of help which Dr. Jud provides. He is able to interpret the Biblical faith in contemporary language. I found the article personally meaningful; and I believe it will be helpful to our folks.

—J. G., Elmira, N.Y.

Television influence

We enjoyed the entire October issue devoted to the topic of television, and have put it in our resource library so that others may read it. As you know, television is a powerful influence on the lives of all our children. The fact that YOUTH Magazine devoted an entire issue to the subject will help to make it a more positive influence.

—D. F., Newtonville, Mass.

Keeping On . . .

I receive YOUTH Magazine and read it every month. The feature articles are great. I really enjoyed the one on JROTC in schools, deaf courses (both May 1974) and the super athlete who is a minister (September 1974). There were also two good articles on the modern "Othello" ("Catch My Soul"—June 1974) and "The Little Prince" (September 1974).

—S.C., Thurmont, Md.

It's still meaningful

In March 1970 you published a YOUTH issue entitled "Peace." I don't go anywhere without this issue of the magazine. I have had it so long, and read it so many times that it is falling apart. I wish to obtain another copy if possible.

—S. W., Bethalto, Ill.

WHAT'S COMING

Youth: The Energy Crisis

A psychologist counsels young people on how to make efficient use of the abundant energies with which they're blessed.

Celebration Road Show

The leader of a traveling band tells how his group is turning on congregations to a renewed sense of celebration.

"Blind" Retreat

One youth group spent a week-end together and everyone was blindfolded the entire time. Why? What happened?

Asian-Americans

A special issue of our magazine deals with the minority who are often treated like "foreigners" in their own land.

Hunger and You

Whether your own diet or the life-and-death struggle of millions of starving people, food is a key to survival.

Ang Gliding

A photographer-writer records his own experiences and tells you how it's done. Approach with caution!

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Young women, voicing more of an interest in all kinds of athletics, are at war with the male sports world. Women's liberation laid the foundation for the revolt and the first real blow came in the beginning of 1974 when the Civil Rights Division of New Jersey sued the Little League for sex discrimination in its "boys only" ruling. The Little League had been to court before in Michigan and Massachusetts, and had walked away with its charter intact. But in the New Jersey case, the League's arguments crumbled when medical experts testified that, until girls reach 13, there is no significant physiological difference between girls and boys. By the middle of 1974, with court battles being waged against it in other states, the League amended its charter at last. Wherever the word "boys" was printed, it was changed to read "children."

Well and good, but when girls over 13 want to compete in traditional "male" sports, a double-sided question arises: *In spite of physical differences, should teenage girls fight to play on boys' teams, which for many years have received more financing than girls' teams, or should they pour their energies into building separate-*

Eileen Stukane is a free-lance writer whose articles appear in a number of national magazines.



...it's
how
you
play
the
game

but-equal female teams in the same sports? YOUTH asked leading sports authorities and young women athletes which they thought was the better alternative: Girls On Boys Teams? or, Separate-But-Equal Female Teams?

First, the authorities: "We're not taking the Little League position to fight it (girls on boys' teams) because it is something you can't fight," says David Tomlin, vice president of Pop Warner Junior League Football. Pop Warner has national team divisions for players from eight to 16 years old. "If a girl wants to try out, you can't refuse her," continues Mr. Tomlin, "but she must have both parents' consent, and a statement of a doctor that in his or her opinion, she is physically qualified to be, one of the boys, so to speak. Then you point out the problems to the parent and say, 'Look, this is what you potentially may be getting into, and if you want it, we're not going to say you can't.'"

What are some of the potential problems? "There is still a little fear on our part about the hitting involved and potential long-term injury to the breast area, but we are told by high medical authorities that this is an old wive's tale. If a girl has a lot of hair the helmet may not fit properly. And what do you do when you only have one dressing facility? When six or eight kids are in a pileup, who can say whether Johnnie

Jones touched a private area intentionally or totally by chance?" Right now, California and Michigan are the only states that allow teen-age girls to play on their high school football teams, but even as I write, high school sports rules are being changed.

Although state athletic associations may be permitting girls on boys' football teams, Dr. Joseph Torg, director of the Temple University Center for Sports Medicine and Science, and team physician for the Philadelphia 76ers basketball team, the Philadelphia Atoms soccer champions, and the Philadelphia Freedoms of World Team Tennis, is against it. In Dr. Torg's opinion, girls should only compete against boys in noncontact sports and never in the three contact sports—football, boxing, and ice hockey. He points out that "Physiologically, there is not all that much difference between boys and girls eight to 12, but when they reach the point where girls start becoming feminine because of their particular hormonal complement, and boys become more masculine because of their androgen hormones, then a lot of things happen that don't exist in the Little League situation. The boys have more muscle mass per unit weight which gives them more strength, and usually more speed." But competition is okay in non-contact sports. "In situations where there are no parallel programs for

the girls, if nothing more than as a matter of expedience, the girls should be permitted to participate on boys' teams," says Dr. Torg.

Tennis champion Billie Jean King, one of the founders of *womenSports* magazine, has probably done more to promote an interest in women's sports than any other prize-winning athlete, and she has a different view. Ms. King feels that before mixed competition can become a reality, women will have to get stronger. "Women should be proud of their athletic ability and work as hard as they can to achieve their potential," she says. "I'd like to see girls' programs strengthened and and given more funds than they are presently receiving. Finally, I feel that only in the *future*, with the upward trend in women's sports and with a more positive attitude prevalent, girls and boys will be able to both compete against each other and perform as teammates."

Billie Jean King is actually suggesting both alternatives as an answer to the women in sports question. First, girls should build up their own teams, and after they have become more experienced, they should not worry about competing with the boys, or playing alongside them. But it is still too early in the revolution to know whether boy-girl competition will come naturally, and whether it will happen in contact as well as

noncontact sports. Whenever a girl joins a boys' team these days, the incident pulls in the news media, and according to Margaret Wigiser, supervisor of Senior High School Girls' Athletics for the Bureau of Health and Physical Education in New York City, spotlighted stories can only hurt girls' sports.

"These items that the press picks up every once in a while, sure, you're talking about the civil rights of one person, and I will go along with that only in cases where a girls' team does not exist. But I am totally against girls being on boys' teams because it can never be more than tokenism," says Ms. Wigiser. "My goal is separate-but-equal—to have the same kind of female program with all the advantages, monies, and support that are given to men to be given to women." Ms. Wigiser has responsibility for the physical education of 14,000 girls in New York City, where the high school athletic program is probably one of the largest in the country.

She continues, "It's really incumbent upon a Board of Education to provide equal facilities for girls and boys. You'll find that wherever the girls are making a case for themselves it's because there are no girls' programs; they don't particularly want to play on a boys' team. It's a band-aid situation to let one girl play here and there—tokenism—and it's a lot



Billie Jean King defeated Bobby Riggs in the highly-publicized tennis match in Houston in 1973.

"Women should be proud of their athletic ability and work as hard as they can to achieve their potential."

less costly than equal programs."

Two teen-age athletes, Barbara Goldman (tennis) and Cathy Shrader (cross country), have gained notoriety for playing on boys' teams, but they both agree that the sport itself matters more than the sex of their teammates.

Since she was 11, Barbara Goldman, an 18-year-old champion (nonprofessional) tennis player from Fort Lee, New Jersey, has spent more time on the courts than off. In the category of female tennis players, age 18 and under, she ranks number four in the East, and as of this writing, places about 25th in the nation. This year, Barbara, a college freshman, is the only female player on the men's tennis team at Hofstra University on Long Island, New York, but her participation in male sports programs started back at Fort Lee High School. There, Barbara lent her behind-the-net skills to the boys' and girls' tennis teams until her senior year when a New Jersey state ruling restricted her activity to the girls' team. The state decreed that if parallel teams exist in the same sport, a girl may not participate on the boys' team, she can only become a member of the girls' division.

When Barbara was taken off the boys' team, John Richardson, Fort Lee's boys' tennis coach missed her "because of her talent. Also, from a morale standpoint, it was good to have her with us." But

Barbara does not remember being particularly disappointed. "I don't really see that much of a reason why girls should play on boys' teams. I played on both and didn't choose one in preference to another because each team needed a little help. With me, tennis was more than just a high school sport, it's a whole different story. I imagine if there isn't a girls' team, girls should join the boys' team, if they want to, but I think that first of all girls' teams *should be.*"

Cathy Shrader, a 15-year-old marathon runner from Middleburgh, New York, is the only girl on the boys' cross-country team at her school. Cathy is also on the girls' track team, and she is as dedicated to running as Barbara Goldman is to tennis. Someday, Cathy would like to compete in the Olympics, and she voices opinions similar to Barbara's when she says that it doesn't matter who she is competing against as long as she is doing it. The basic reason why Cathy is on the boys' cross-country team is simply because there is no girls' team. At meets she is judged along with the boys. "I would really like to be counted as a girl even when I'm competing with the boys, just because I think it's a lot fairer to judge girls against girls. And if that doesn't happen and they keep judging girls against boys, we're all gonna be out of luck," says Cathy.

The consensus of opinion seems to be that "separate-but-equal" teams are ideal, but the reality of that situation is another story. Across the country, school budgets would have to be adjusted to increase funds for girls' athletics; after all, it is expensive to start a girls' football team.

But consider Title IX of the Educational Amendments Act of 1972. A *womenSports* magazine article says that the basic provision of Title IX reads: "No person in the United States shall, on the basis of sex, be excluded from participation in, be denied the benefits of, or be subjected to discrimination under any education program or activity receiving federal assistance," which means that the same facilities and funding must be available to girls as they are to boys.

Title IX could change the whole face of physical education in this country's school systems but the statute will not be clarified and strictly enforced until regulations are passed down by the Civil Rights Division of the U.S. Department of Health, Education, and Welfare. The regulations are being compiled by a Task Force that has received at least 9000 comments from individuals and organizations that have their own ideas of what Title IX should do for sports. Hopefully, the regulations will be formulated and signed by President Ford early in 1975, and then



Barbara Goldman, Fort Lee, N.J., needing competition to keep her tennis sharp, joined the boys' team.

The Middleburgh News



"I would really like to be counted as a girl even when I'm competing with the boys."

Cathy Shrader, marathon runner of Middleburgh, N.Y., was the only girl on the boys' cross-country team.

male and female athletes will have a better understanding of where they stand with each other's programs.

After all is said and done, Dr. Joseph Torg will probably be held correct by the popular majority in

his opinion that "by and large, in the teen-age years most of the girls would be pretty happy to be playing with girls and the boys would be pretty happy to be playing with boys." □

women in sports



Mary Decker, 16, of Garden Grove, Calif., is one of the young track stars whose victories have aroused new interest in women's track and field events.

LET THEM PLAY THEIR OWN GAME!

"If you see a school's athletic budget in which the boys get \$50,000 and the girls get \$2000, you surely know something's wrong," comments Pennsylvania's state secretary of education, in questioning sex discrimination in high school athletic programs. If coaches and administrators provide equal facilities and equal programs to insure equal athletic opportunities for both sexes, girls

won't have to join boys' teams.

"In the past girls shied away from sports because it was not ladylike," says the head of the National Federation of State High School Associations. "Girls now think athletics are fun. Interest is way up. Girls demanding equal funds may modify the big-budget win-at-any-cost programs existing in some places for boys. But I think that would be a good thing."



Olympic Gold Medal sprinter Wyomia Tyus, 28, came out of retirement to join the pro track tour, while still teaching high school. "I won't stop running until I see that women are treated equal with men."

"It's terribly exciting for women to see that they can be strong," says the captain of the Radcliffe rowing crew. "To build their bodies as well as their minds—that's what being a woman is all about."



Basketball has been a women's sport for years, whether on the world scene (Brazil vs. Mexico, above) or in Iowa where 25,000 girls in 443 high schools played last year.

UPI



Football is played by different rules at the all-women's Newton College in Newton, Mass. Other sports, usually "for males only," are increasing in popularity among women.

A milestone in the women-in-sports movement was the King-Riggs tennis match watched by 59 million TV viewers. "It helped women stand taller," observes Billie Jean King.



BEING AN ATHLETE IS MORE THAN MUSCLE!

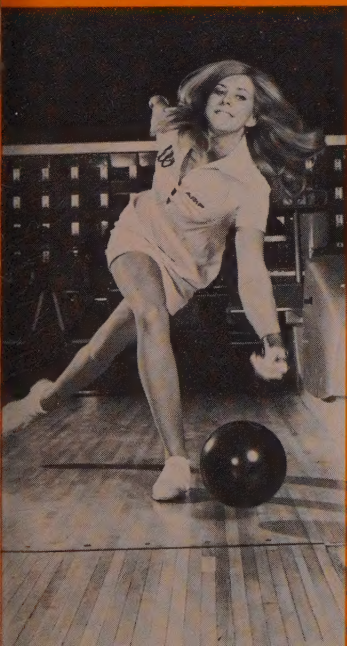
The myths about women in sports are fast dwindling. One myth, for example, says that athletics masculinize a woman's appearance, but experts say everyone's basic physique—large or slight—is genetically determined and physical exercise cannot radically change the way each person was born. Another myth says that sports are aggressive and therefore "unfeminine," but most sports are basically

non-violent and require the kind of sensitivity, (to rules and to fellow athletes) that women often show more than men. And truly violent sports are not normally recommended for the average person—male or female. Another myth says women are physically inferior, but any human being who does not develop the body's potential is going to be physically weaker.



With accurate aim and uncanny cool, Jean Balukas, 16, has won the U.S. Open Billiards Championships frequently since her first appearance there at age nine.

"I guess people thought you had to be built like a truck driver to carry around a 16-pound bowling ball," says Paula Sperber, 23, a champion bowler.



Orin Augensen

With the grace of a ballerina and the skill of a gymnast, Marilyn Stieg, 18, a champion trampolinist of Rockford, Ill., has represented the U.S. in four world events and has won four medals.

UPI



Sheila Young, 23, has won world crowns in both speed skating and cycling. She trains hard and long despite little future earning power for her specialties.

Charlise Brown, 19, is the first woman on Yale's varsity swimming team. She sought the higher competitive level among men's diving.



FINDING AN OUTLET FOR THEIR SKILLS!

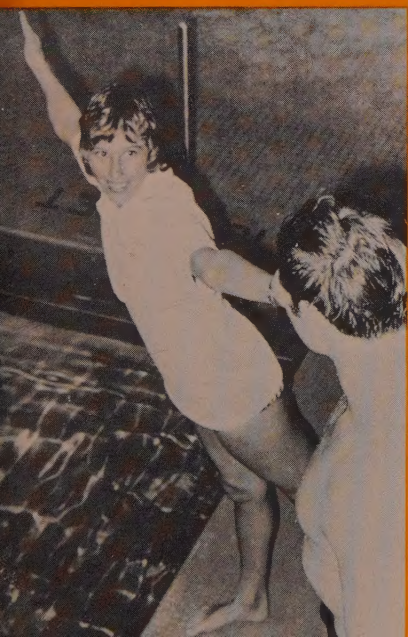
Why would women want to play on men's sports teams? If your school has no girls' team in a sport which a girl likes to play or in which she has special skills, why shouldn't she compete with the guys in that sport, if she's good enough? Except for such body-contact sports as football and wrestling, many schools are facing the reality of either providing women's teams in all sports or letting girls try out for the men's

teams. In some states, even the contact sports are not exempted. And as more girls become better coached and "better trained," the gap between male and female performance may narrow, especially in sports where mind-body coordination, mental determination, sensory perception, courage, intelligence, willingness to practice, and experience are major factors, not just brute strength.



When Sue Palmer, 18, of San Bernardino Valley College walked onto the basketball floor, members of the opposing male team walked off. Here she confers with her coach.

Sue's coach of varsity diving at the Air Force Academy, Capt. Micki King, 29, Olympic gold Medalist in 1972, became the first male coach of a male college team.



Wide World



"I don't want to prove anything. I just want to play ball," said Anita Gehrke, 11, the first girl to play Little League baseball in Lincoln Park, Mich.



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